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PSR Theo Sem
Reading Room

MY WAY.

Mayhap it stretches very far,
Mayhap it winds from star to star;
Mayhap through worlds as yet unformed
  Its never-ending journey runs,
Through worlds that now are whirling wraiths
  Of formless mists between the suns.
I go—beyond my widest ken—
But shall not pass this way again.

So, as I go and cannot stay
And never more shall pass this way,
I hope to sow the way with deeds
Whose seed shall bloom like May-time meads,
And flood my onward path with words
That thrill the day like singing birds;
That other travelers following on
  May find a gleam and not a gloom,
May find their path in pleasant way,
  A trail of music and of bloom.

—Sam Walter Foss.

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SOMETHING THAT WILL HELP TO AN UNDERSTANDING OF THE SCULPTURE AND MURAL PAINTINGS OF THE EXPOSITION.

A helpful little book entitled "The Palaces and Courts of the Exposition" has been written by Juliette James, and is on sale for one dollar. It gives in brief the significance of the sculpture and the mural paintings—things which thus far have been the despair of not a few of the visitors to the Exposition.

With this book in hand—and it is of such size as to be carried conveniently in hand-bag or coat pocket—the visitor will go about the exposition grounds with far deeper interest than otherwise. For instance, before the murals in the corridor of the Court of the Ages one reads from the book that one canvas "shows Primitive Fire, where by means of leaves and twigs the narrow curl of smoke ascends between the trees."

"Men on bended knees blow the slowly burning leaves and fan the flame. The aged draw near to feel the warmth; nearer comes the man with the little child in his arms—and as a result we have a homely woodland scene of primitive times."

And then turning to another canvas and again to the little book, this is found: "The subject is Industrial Fire. Men have made a rude furnace in which the pots are being baked. Pots of all sizes are being brought by the men and women of the neighboring region. The great cloud of blue smoke rises in increasing breadth and height through the trees."

Looking up at the figures on The Triumphal Arch of the Rising Sun and those on the Arch of the Setting Sun, one will learn in this book that we have here Orientals and Occidentals coming to take part in the great celebration, and that the nations are now marching into the Court of the Universe and are to meet in front of the Tower of Jewels, the symbol of the Panama Canal.

Among the Orientals are: The splendid Indian prince on the back of the elephant; the Egyptian on his camel, carrying a Mohammedan standard; the Arab sheik on his Arabian steed, and the Negro servitor with fruits on his head.

Among the Occidentals listed are: The American Indian on his horse, the Squaw with her papoose basket, the French Canadian trapper, the Anglo-American, the German, the Italian, the Latin-American, the Alaskan with totem poles.

"In the center is the old Prairie Schooner drawn by great oxen. Atop, pushing out, is Enterprise, leading these men westward, on either side a white boy and a colored boy, the Heroes of Tomorrow.

"In front marches that stalwart Mother of Tomorrow. It has taken all these to produce the work that is coming in the future—the achievements due to the completion of the Panama Canal—therefore they conjointly express The Mother of Tomorrow."

One of the murals at the side of the Gateway of the Rising Sun we are told represents the people of the Old World who, led by the Spirit of Adventure, have crossed the Atlantic. Another represents the aspiration, the hopes, even the false hopes and bubbles, which these adventurous people had, and we see them with commerce, inspiration, truth, religion, wealth and family in mind.

Later, the Spirit of Abundance, with overflowng golden cornucopia, sounds a westward call and we see the emigrant wagon moving across the continent and welcomed at last on these far shores.

Doubtless many have wondered what the figure surmounting the globe of the Fountain of Energy signified. This fountain is in the South Gardens between the Tower of Jewels and one of the main entrances. Mrs. James writes of this: The earth shows on one side a great bull representing the western hemisphere; a great lioness denoting the eastern. One sees the swirling of the waters around the figure of Panama. Surmounting the globe, standing in his stirrups, rides Energy—the force that has overcome the play of the waters and has put through the Panama Canal. Energy is strongly represented by this stalwart male, who rides on, having surmounted all difficulties. This is the great power that is responsible for the completion of the Canal, and Fame and Victory blow bugles long and loud from his shoulders."

Every visitor to the Exposition will get a more intelligent conception of the Tower of Jewels when he learns that the great triumphal arch symbolizes the Panama Canal—the Jewel that is most resplendent today; and that the fact that the tower is surmounted by the earth with its shimmering jewels is a reminder that the whole earth is affected, uplifted, upborne, by this great engineering achievement.

Because the United States has put through the Canal this book tells us that "the American eagle with outstretched wings is seen as a decorative motive on either side of the tower—with telling suggestions."

Of the Adventurous Bowman on the top of the Column of Progress, Mrs. James writes: "This purposeful type of manhood, wtih magnificent decision, has just drawn the bow, and on has sped the arrow of success. The bowman looks to see it hit the mark. . . . The little woman at his side will know by his eyes if the arrow has gone home, and she will then bestow upon him the laurel wreath and the palm of victory which she holds in her hand. She stands ready to help him.

The groups on the tower of the Court of the Ages, representing The Rise of Civilization, are described in part as follows: "The lowest group of Primitive Man during the period when great reptiles, like the saurian in the foreground, crept over the earth; when man fought with huge serpents and gigantic lions. The rude man in the center has his child on one arm, the other arm protecting his mate. You easily surmise that trouble is near. His look of dogged defiance tells you that he is marching forth to meet some enemy, man or beast. This is the first march of civilization—one in which brute strength plays the principal part."

We are led on through different stages of civilization by the sculptor and writer and finally are asked to come

back to the tower and take notice of a man and woman on either side of the altar:

"They are rising from the primitive man and the primitive woman at their feet. They represent the man and woman of today. In the case of the man, you will notice how primitive man holds on to him, and how the man of today endeavors to shake him off. The man of today, by the power of thought, is trying to shake the rude brutish nature off."

Walking now into the Court of the Four Seasons, with our little book in hand, our eyes look up to the bucrania, or bulls' heads, between festoons and flowers, and then we turn the leaves and read: This is only a Renaissance motive, but the mind wanders back to the harvest festivals of olden days, when, after the great harvest procession was over, the bulls were sacrificed to the gods as a reward for the abundant harvest. The same idea is worked out in the Feast of the Sacrifice, the magnificent bull groups atop the pylous where youths and maidens lead the bulls in the harvest procession. Great garlands suggest the festivity."

Turning now to one of the fountains we learn that "Ceres, the goddess of agriculture, with her wreath of cereals and her corn sceptre, has just poised on top of the lovely fountain, the die of which tells by its cameo figures that this is the fountain of fresh, joyous nature." And we see graceful happy creatures with garlands and fruits glide past in song, shaking the tambourine or softly piping roundelays, while jolly satyrs, happy woodland creatures, spout water in the basin just below.

We shall let the readers of The Pacific stand with us, book in hand, before only one more of these fine figure works. Then they may buy the book and get all its many good things. We take one of the beautifully colored murals on the doorways in the Court of Palms—"The Victorious Spirit." Here, we are told that we have the Angel of Light, with wide-spread wings of protection, and that she is the means by her gentle influence of keeping materialism, which is represented by the horse driven by brute force, from riding over the higher expressions of life.

That the Victorious Spirit—the Spirit of Light—is the spirit that is to prevail is the faith of the writer of this little book, for she says in a Foreword: "The pastel city by the sea will not leave us; for as the years go on, whatever be our mission, the vision of this dream-city will float before us, leading us to finer higher works, strengthening our ideals and causing us to give only of our finest fiber."

IS A REASONABLE PEACE POSSIBLE IN EUROPE?

Elsewhere in The Pacific this week will be found an appeal of German socialists to socialists in England and France to work for the upbuilding of a sentiment for immediate peace. That this appeal will be welcomed in England not only by socialists, but as well by others, is evident.

A London correspondent who writes for the Curtis Brown Syndicate asks in a letter written the last week in March "Is what is known as 'a reasonable peace' possible now in Europe?" And he goes on to say:

"All over England little gatherings of men who believe it is are working steadily, silently, but none the less effectively, to educate public opinion and to bring this public opinion to bear upon the government. They are not blowing horns at the street corners nor attracting much public attention, but in the columns of the daily newspapers, the weeklies and the monthlies, they are putting their views before the reading and thinking public. And throughout the country, week in and week out, many of them are addressing more or less private meetings of laboring men and initiating their hearers into the manifold mysteries of the foreign office and its intricate diplomacy.

"Although many of these groups are working independently of each other they nevertheless, in the main, have the same objects in view. One is to end the war as soon as possible on terms so reasonable and fair to all concerned that a repetition will be rendered as unlikely as possible, and the other is to get at what these men are agreed in believing to be one of the underlying causes of European wars—secret diplomacy—and to drag it out into the deodorizing fresh air of democratic control."

The correspondent says further:

"It must always be remembered that a very numerous section of the laboring public in this country is opposed to the war. Largely because of the discipline of the press this section of the British public has not yet been heard abroad, but it nevertheless possesses an important influence and may even, in certain circumstances, be a deciding factor in bringing to terms a government bent upon a punitive struggle, compelling it to agree to 'a reasonable peace.

"The real importance of the laboring man in this struggle and the concern with which the government views his actions, is being demonstrated by the trade union unrest which permeates every quarter of the country. Despite the fact that Asquith and Lloyd George and all the newspapers have appealed to their patriotism and declared that with them rested the issues of the war, and despite the fact that Kitchener and Sir George Askwith have threatened them with all kinds of terrible penalties if they did not immediately return to work, they are insisting all over the country for what they consider their rights. Talk with these men and you will be astonished by the number who send the army and the navy and its needs to Jericho. The most common expression is: 'Well, what if the kaiser does come over here? He couldn't treat us much worse than the government.' "

Mr. W. H. Norman, an influential socialist, was asked how the working class stood on the war. Norman is said to be ideally placed to answer intelligently such a question. "Week in and week out he is adressing labor audiences on this very matter. All over the country meetings are being held quietly and the laboring classes kept informed of the real issues of the war. Norman has addressed dozens of these meetings and he points to it as a significant fact that although he has attacked without gloves Grey and Asquith and scored secret diplomacy and the alleged causes of the war, his meetings have always been with him and his mail has never brought him an abusive letter."

Norman replied: "First there is the independent labor party question, led by Keir Hardie and Ramsay Macdonald. They are from top to bottom opposed to the war. Second there are the trade unions: fully 50 per cent of the men belonging to the trade unions of the country are opposed to it. And third, there are the co-operative societies: I should say that a large proportion, perhaps one-third of their members, are absolutely opposed to it."

It must be realized that these men, although opposed to the war, know no short way out.

"Supposing in the present circumstances the issues were left entirely in the hands of this section of the laboring class, what do you suppose they would do?" Norman was asked.

"Well, that is a hard question," he answered. "One

thing they would do immediately and that would be to get in touch with Berlin and make known our terms. But one thing the workingman would insist upon is the freeing and compensating of Belgium. I think the workingman is decided that that is worth fighting for to the end. But, for the rest, he is perfectly satisfied if the status quo existing before the war is re-established."

Among the persons of influence calling for a reasonable peace is Professor A. C. Pigou, of the chair of political economy at Cambridge University. He is quoted as writing:

"In the present case there are many persons whom, it appears, no concessions on the part of Germany would induce to stop the war. They wish to invade German territory, kill, wound, and capture German soldiers and sailors, destroy German cities, and ruin German civilians not in order that thereby Germany may be forced to yield something that she now refuses to yield, but because, as they hold, the actual doing of these things is necessary and desirable. To me, that attitude of mind is terrible in the extreme. It is wrong in itself; it is appalling in its consequences.

"There are, so far as opinion is formulated at all, two current policies: That which would impose upon Germany a penal and crushing peace, and that which would consent to one that she might fairly regard as honorable.

"The advocates of a penal peace rest their case upon several considerations; but one principal defense far outweighs all the others. It is sincerely believed by many patriotic Englishmen that only by the destruction of Germany's power, by the curtailment of her frontiers, the surrender of her fleet, possibly even the forcible amendment of her constitutional system, can the speedy recurrence of a European war be prevented. Germany, they hold, has sought and still seeks, to dominate the world, and it is only by rendering her impotent that she can be held back from further attempts to attain the end. Let us, for the sake of argument, grant—I do not myself grant—the worst that can be said of the policy of the German government. Even so, is it not evident that the imposition of a penal code cannot cure her of the madness by which we suppose her to be afflicted? If a proud nation is battered to her knees, it is inevitable that her whole thought and energy will be concentrated upon preparations for revenge. We shall be building up in the German people that very will to power which we deplore, and strengthening in the German government that very military party whose policy we suspect. That this, and this alone, can be the result, all history serves to teach. Let but an honorable peace be signed, and the war spirit, appalled at the havoc it has wrought, may quickly fade. It may even be that the road will become open for the development of a reciprocal organization, and the establishment in some limited sense, of a commonwealth of accordant states.

"But, if the peace that will content the allies is an honorable and not a penal peace, one things clearly follows. It is their duty to decide upon and to make known, in rough general outline, the nature of their terms. In the earlier days of the war, when Germany was moving victoriously forward, to do this would have been impracticable. It is impracticable no longer. It may be, no doubt, that, from the standpoint of bargaining and diplomatic tactics, to show one's hand has disadvantages. But these, whatever they may be, cannot for a moment be weighed against the overwhelming considerations on the other side. There are some of us who believe that Germany, like Britain, entered upon this war reluctantly, not as a result of any deeplaid plot, but from the mishandling of a difficult diplomatic situation. And though many reject this view, yet they also agree that what now unites the German people—as distinct from the German government—in wholehearted support of the war is the firm belief that it is a war of self-defense."

Winston Churchill is mentioned by this correspondent as the hot-head of the present government, and he is one who stands for what Churchill himself calls "the unconditional surrender of Germany".

THE APPEAL OF GERMAN SOCIALISTS.

It is encouraging to see issuing from even a small minority of the Social Democratic party in Germany a manifesto appealing to the independent socialists in England and France to work to build up a sentiment for immediate peace. The manifesto says:

"The number of men who have perished through the monster of war on the eastern and western fronts surpasses a million. The number of wounded is thrice higher.

"The human mind cannot grasp the sum of misery which these figures represent; it cannot conceive of the sufferings of the millions of human beings whose homes have been devastated by the war god.

"Those who are responsible know that the material damage caused by invasion can only be repaired with difficulty. The damage caused by the invasion of Eastern Prussia was estimated in January at over $100,000,000 The figures amount to billions in Belgium. The European war expenditure already exceeds $16,000,000,000. The bill increases daily, and the working classes will have to pay for it.

"Besides exhausting us, the present war is ruining future generations. While the cry of national defense could be used with sincerity at the beginning, the imperialists on both sides now make it clear that they are fighting to destroy the rival nation. To avert a new period of armed peace they wish to crush the enemy so that he cannot rise again. The same proclamation is made in Germany, England, France and Austria.

"But what would be the result if this bloody fury were allowed to run its course unopposed? Either tyrannical domination by the conqueror or blood spilt till both sides were absolutely exhausted. In any case, Europe's economic, democratic and socialistic development would be retarded a century.

"The indisputable fact to-day is that we occupy the better military situation because our territory is uninvaded. Germany therefore should be the first to raise the cry of peace. We want no annexations, but the political and economic independence of all nations; general disarmament and compulsory arbitration."

A letter accompanying the manifesto says: "Although placed beneath the iron heel of martial law and unable to express our opinions publicly, we can predict surprises in the near future. The opposition to this abominable war is growing ceaselessly in Germany, but effective peace action depends upon the help of our French, English and Belgian comrades."

Three of the signers of the manifesto are members of the German Reichtag. They are Karl Liebknecht, Georg Lebelour and Otto Ruehle.

Sympathy is the safeguard of the human soul against selfishness.—Thomas Carlyle.

A BRITISH SCARE-MAN.

A Briton who has been traveling in the United States and signs himself "Watchman" has an article in the last number of The National Review, one of the leading English Reviews, on "The Germanization of the United States." He asserts that "a large body of American public opinion is gradually swerving to the German side," which he regards as "a fact of serious concern for all who are anxious for the harmony of the English-speaking world."

In the effort to account for this so-called trend "Watchman" says: "It must be remembered that the war has caused intense suffering in this country. It has ruined thousands and deprived tens of thousands of employment. The American newspapers, it is true, are trying to put up a brave bluff, and are asserting that business is improving; but the fact is that never since the civil war have ruin and destitution been so widespread.

"Suffering as they are it is only natural that the American people should feel vindictive over the war, and the Germans are shrewdly taking advantage of this. . . . The Germans are making stupendous efforts and are spending millions of dollars to drag the United States into the war as an ally of the Kaiser."

This Scareman continues: "There has been such intermarriage that more than a third of the population have large traces of German blood.

"So vast is the German American population that there are over 600 German publications, some having a circulation of over a hundred thousand copies.

"British influence on the other hand is of small practical importance. The average Briton who emigrates to the United States seldom becomes a naturalized citizen; while the German as soon as he lands rushes to the naturalization bureau to take out his first papers. The result is that the Germans have votes and political influence, and the British do not. Moreover, the failure of Britons to become American citizens has excited a great amount of ill feeling on the part of Americans."

The "Watchman" then tells his countrymen that the only sovereign remedy for "the unsatisfactory and potentially perilous state of things is the speedy and complete defeat of Germany on sea and land. Everything should be subordinated to this." He cautiously adds: "It would be well to avoid 'incidents' calculated to inflame the excitable, ignorant, and prejudiced American masses.

"Above all should grotesque suggestions be avoided that the United States might conceivably join the Allies. People who imagine this can never have been west of Washington. They have no conception of the Germanization of the United States."

THE OAKLAND PRESBYTERY VERSUS THE NEW YORK PRESBYTERY AND DR. PARKHURST.

It is not surprising that the New York Presbytery held that there was no cause of action against the Rev. Dr. Parkhurst when the complaint of the Oakland Presbytery came up for consideration on Monday. The press dispatches from New York make no statement as to any explanation by Dr. Parkhurst of his action—the sending of a "night letter" to California at the time of the prohibition campaign last year which was used by the liquor interests to defeat the proposed constitutional amendment. Doubtless some statement was made by Dr. Parkhurst, and it is to be presumed that it was similar to the one made last year when the cry was first raised against him, and which for some reason never, so far as we know, got into the papers here. Dr. Parkhurst stated at that time that he sent the offending telegram because he believed that it was impossible for California to rule out both wine and whisky, and he thought it was a great deal better for the temperance people to have a half loaf than no loaf at all. He stated that he sent the message with the interest of fighting whisky and antagonizing the liquor interests, and that if it had been construed otherwise it was a misconstruction.

A PRAYER FOR INTERNATIONAL PEACE.

Creative Spirit, Source of Life,
And Father of us all,
Incline to love and not to strife
Our souls that on Thee call.
Cause us through each man's form to trace
A spirit born of Thee,
And, whatsover his rank or race,
Or whereso'er his native place,
Thy child in him to see.

Forgive us when dark tides of hate
From depths within us well,
And save us from their fearful fate
Who make this earth a hell.
Let none be worms that crawl in mire
To crush their buried kind;
Let none be fiends that fight in fire
With naught beyond a brute's desire
Unchecked by soul or mind.

Forgive us that we take for truth
What conscieuce brands a lie,
And hold that wrong is right, forsooth,
Where rival nations vie.
Teach lords at war who claim their own
To be Thy Spirit's call,
That never spirit so made known,
No God of but one land alone,
Was ever God of All.

In Thee, Great Source of all right life,
May men and nation's trust,
And learn to seek an end of strife
Through deeds to all men just;
And, oh, wherever patriots view
Their country's flag unfurled,
Be this their thought,—that service due
God's country calls for patriots, too,
Whose country is the world.

—Geo. L. Raymond.

24 St. James Park, Los Angeles, Cal.

NATIONAL COUNCIL DELEGATES.

The enlarged responsibilities of the National Council which meets at New Haven next fall will call for thoughtful and devoted service on the part of all its membership. Those who are elected delegates will have occasion for careful study of Council problems in advance of the session. The reports of the Council's Commissions, which will be sent out in advance, should be given serious reading. The

organization and work of the missionary societies will call for fresh study. Full delegations should be chosen and careful arrangements made for filling vacancies.

PACIFIC COAST NOTES.

The Southern California Congregational Conference will convene in annual meeting in Riverside on Tuesday, April the 11th.

At the Cushman Indian School in Washington twenty reservations are represented. The school has a Christian Endeavor Society of 100 members.

"Back of all philanthropies and reforms are the leaders who as a rule have been stirred in the assemblies of Christ," remarked the Rev. Chester N. Ferris of Park Congregational Church, Los Angeles, in a recent sermon.

"It may be said of each man that away down in the future is the man he ought to be waiting for the outcome of the inner conflict that is now raging," said the Rev. Thomas Giffin of the First Congregational Church of Fresno in one of his recent sermons.

"The world is full of ruined men. But no man was ever morally ruined who built his character on the foundation of Jesus Christ," says the Rev. Dr. W. H. Day of Los Angeles. "Ruined men about us are what they are because they tried substitutes and found them wanting."

The Ohio Congregational News mentions the call of Dr. Kelsey from Marietta to the Pacific Coast Secretaryship of the American Board and says: "He will be keenly missed, not only from Marietta, but from the whole Ohio work, in which he has been a most loyal and inspiring helper."

One of the most noted Baptist pulpits in New York called a Seattle pastor recently. He declined. One of the largest Methodist Episcopal churches in Pennsylvania called another Seattle pastor and he declined. A large Presbyterian Church in Ohio called another, and he declined. Seattle seems to be an attractive field for religious work.

Dean West of Princeton University who visited Southern California recently writes in The Continent: "The natural beauty of Southern California is so marvelous that the visitor is apt at first to let this overshadow everything else. Yet in a short time he becomes aware that the sweep of development in this region is also marvelous. A new society is rapidly growing up. Large cities are arising. The system of elementary schools and high schools is being elaborately developed; and new good roads run everywhere, and the most modern appliances are everywhere at hand. The rush and drive of it almost sweeps you off your feet. Here is new and inexhaustible energy, hard at work and rapidly developing new institutions."

Readers of The Pacific will remember that Mayor Gill of Seattle was recalled a few years ago because of official actions not of such moral standard as many of the people of Seattle thought should be maintained in that city. Last year he came up for reelection, and was voted for by not a few of the persons who had put him out of office the first time. They had faith that he would keep his promises and do better. Two weeks ago he was at a dinner in the First Presbyterian Church and said to the people in the course of an address: "It is very gratifying to me to sit beside the pastor of your church; and I can say to him, as he to me, we are friends." Dr. Mathews, the pastor, then said: "I can reciprocate in the mayor's closing expression. Not only are we friends, but I will help him to the limit of my ability."

A member of the Idaho legislature writes in an article in the Pacific Christian Advocate of Portland: "I am told by residents of Boise, as well as by the oldest members thereof, that the present legislature of Idaho is the best and cleanest that has ever been here. It is reported that not so very long ago, one of the hotels had a bar especially for thirsty members of the legislature; also, that wet lobbyists used to take a crowd of legislators, after a night session, and spend the time until morning in the saloons and brothels of the city of Boise. Surely some things are different now. There are a number of earnest Christian men in this legislature. A half dozen or more have been speaking in the local Sunday Schools and churches on Sundays, and even at revival meetings during the week, which were being carried on through January and February in two of the churches. This has been quite a surprise to the residents of Boise. The idea of members of the legislature —both senators and representatives—speaking in the churches and before W. C. T. U. bodies! But maybe we have a 'new brand' of legislators in Idaho. Let us all hope that a new day is dawning in politics, and that hereafter the church of the living God will be more largely represented in the halls of legislation rather than those who owe their election to the worst influences on earth."

In a brief review of "The Place of Prayer in the Christian Religion," a new book by the Rev. Dr. James M. Campbell of Avalon, The Religious Telescope says: "No person can read this volume, which is fragrant with the odor of devotion, and not realize an increase of faith and an uplift of soul, so richly does it minister to the spiritual nature and needs of man. The treatment is very sane and sincere, clear and comprehensive, recognizing the place of prayer in Christian philosophy, and enforcing its observance by the teachings of Christ, both by precept and example. The place of prayer is designated in the life and teaching of Jesus, among the earlier followers of Jesus, in the life and writings of the apostles, in the Christian church, and in the Christianity of to-day. It is timely and valuable." The Rev. Dr. Garrison, editor emeritus of the Christian Evangelist, of St. Louis, who is spending the winter in Claremont, writes of Dr. Campbell's book: "The fact that it is written by a Congregational minister, dedicated to a Disciple minister, and published by the Methodist Book Concern, shows its undenominational character. It deals, in a very thorough way, characteristic of the author, with all the aspects of prayer, with all the scriptural teaching on the subject, and at the close with the psychological and philospohic nature of prayer, pointing out its harmony with science, that is, with all we know of God's operations in the worlds of mind and matter. It is a luminous and reverent treatment of a deeply vital subject, abounding in apt illustrations and quotations. No matter how close one has tried to walk with God, he is certain to find spiritual stimulus in this book and fresh reasons and encouragement for abounding in prayer. The subject of prayer raises many problems as to how God answers prayer, and how such answers are possible in a universe governed by law, and these questions are treated in a sane and reverent way which leaves little to be desired."

DR. GULICK ON THE AMERICAN-JAPANESE PROBLEM.

The Rev. Dr. Sidney L. Gulick spoke in the First Congregational Church of Oakland Tuesday evening of last week on The American-Japanese Problem.

Many of the representative business and professional men of Oakland were present, and the address doubtless will be influential in shaping public opinion aright, so as to avoid the rocks toward which some of the less thoughtful people in California have been moving.

The Oakland Tribune contained quite an extended report of the meeting, in which report it was remarked that Dr. Gulick's statements were a revelation to the average man. Dr. Gulick said in part:

"It is only 200 or 300 years ago that the East awakened. "It is now widely awake, with life, a great life and throbbing ambitions. The people are developing and are being thoroughly modernized. Japan, particularly, has come to the front rapidly and wonderfully, and has won a place in the front ranks of the powers. The great forward move of the Japanese has been made in the past 50 years, since the United States forced the country wide open to the world. Throughout 50 years, the Americans were considerate and won the Japanese friendship and trust.

"All of our troubles with Japan have been builded on the experience of the past few years. After we had forced open the doors of the country, great crowds of the more ignorant laboring classes came to this country. These classes lived on a low scale. The competition in the laboring market was disastrous.

"Seven years ago, a 'gentleman's agreement' was voluntarily entered into by Japan, whereby it was agreed that no more Japanese should come to this country except students, travelers and the men of the higher classes. Through this agreement, Japan voluntarily held up its immigration. Since it went into effect the number of Japanese here has diminished by 10,000. Japan has been faithfully living up to this agreement.

"Now, maybe, you can understand the consternation, the dismay, these people experienced when two years ago, against the protests of President Wilson and Secretary Bryan, California adopted an alien land law, legislating against the ownership of land in this state by Japanese. This was considered as a big insult by the Japanese, inasmuch as it was discrimination, class legislation, because other aliens were not so legislated against.

"This, with the other smaller things which contributed to this feeling, proved a blow to the Christian movement in Japan. 'Can this be a Christian act?' the Japanese asked. They interpreted the action as pure race prejudice. Many troubles followed, followed by much misrepresentations on both sides.

"That, in brief, explains why Dr. Mathews and myself went to Japan early this year. There we met the diplomats, the nobles, the best men of the country. They were grateful to us for coming on this mission. I explained that the Japanese had flooded California shortly after the trouble had arisen over the Chinese immigration problem. I explained that the cheap Japanese labor took the places of our laborers, and that the immigration of these classes of Japanese had proved a detriment to the state. In various ways I tried to explain the causes of dissension. They listened patiently and courteously, and then asked:

"Well, why should this be done now, as we have lived up to our agreement and no Japanese laborers have entered the United States in the past seven years? Why does not California recognize this?" Now, here in a sentence, to make this story short, is what the Japanese want:

"They desire, not the open door, but merely that their countrymen now residents of the United States, be treated just the same, legally, as any other aliens who enter our country are treated, and that they be accorded the same degree of respect and courtesy and legal equality.

"Now, that's simple and fair, isn't it? That is all they want. Public addresses by men high in our country's affairs, such as ex-President Roosevelt, for instance, anent the necessity of the United States to fortify the Philippines as a precaution against Japan, are also adding fuel to the fire of misunderstanding. They look upon this country's attitude as imperialistic.

"High officials of the Japanese government assured me that the amount of money for the installation of a Japanese exhibit at the Panama-Pacific Exposition had been doubled to show California that Japan desires the friendship and good will of California. Japan is spending $3,000,000 at this Exposition, although the country is at present impoverished."

THE VISIT OF DRS. MATHEWS AND GULICK TO JAPAN AS IT IS VIEWED IN THAT COUNTRY.

The last number of the Mission News, published at Kobe in the interests of the American Board work in Japan, had the following concerning the visit of the two delegates from the Federal Council of Churches:

"Doctors Mathews and Gulick met with a cordial reception in the numerous cities visited, from Morioka and Sendai, in the north, to Fukuoka and Kumamoto, in the south. They spoke frankly to Japanese audiences about the many actual difficulties in the way of an early settlement of Japan's grievance as to differential treatment of her emigrants to America. Some Japanese spoke with equal frankness about Japan's views. Both sides contributed much light toward a fuller understanding of the difficult problem. Japanese holding very high positions in governmental circles declared that time and patience and sympathy, along with a strenuous educational campaign, will be needed in both countries. The visit has imparted a renewed and accelerated impulse to the study of the problem by both natives and Americans in Japan, and the cardinal advantage, which infuses hopeful expectation into the Japanese, and rendered the visit more welcome than any similar one, is that Dr. Gulick offers a constructive, concrete proposition to tie to—something helpful to clarification of thinking, and hence a good textbook for education. No textbook should be slavishly followed by mature students, nor by qualified teachers of the immature; if the book impresses Californians as too partisan, one-sided, and much like a campaign document, it is only fair to refer them to the chapter on 'California's Japanese Problem.' Another concrete factor, which, in Japanese eyes, gives promise of vivifying the proposition, is the fact that Dr. Mathews represents the great body of Protestant Christians in America. It would be interesting to quote the address of Governor Tawara, of Sendai, not far from the beginning of the visit, and Mr. K. Takahashi's editorial in the Japanese Times, at the very end of the visit, as representative of the attitude of the Japanese, but we must limit ourselves to a few words from the latter: 'If their energy and diligence are marvelous, their exertions for the lofty purpose of removing suspicions, and strengthening the friendship between America and Japan, and that with something more

definite to stand upon than mere platitudes, are still more impressive. We have had, in late years, a number of visitors from America on a similar mission, and, for all we knew, they were well-meaning men, with a sincere hope to contribute to their cause; but none of them had anything more substantial than generally acceptable messages of peace and good will, which were of little help in solving the problem. But the case is different with the two distinguished Americans who left us yesterday.'"

RATIONAL BUT NOT RATIONALIZED FAITH.

F. H. Holden

We live in an age that is even more scientific than the ages that have gone before. Men are observing, comparing, and drawing their conclusions: nothing is so trivial as to escape the prying finger of the scientist. The smallest and the largest fields are being searched. Upon the intensive study of the skeletal morphology of the genus Gonyaulax, or the tracing of the orbit of the sun, men spend their days and energies. All knowledges have been touched; not one has been plumbed.

In all sciences the phenomena must come before the bar of reason and conclusions be drawn. By the light of these conclusions, soon called laws, further phenomena are observed and compared; and, if need be, new conclusions are formulated. Reason is supreme in science, and, when reason decrees, false foundations must be torn out and deeper levels of truth sought upon which to rear the towering structure of science. Darwin's conclusions may be modified by Wagner; and Wagner's will remain only until some later biologist gives a more truthful statement of the laws of nature.

In religion, within the past twenty years, the scientific method has taken a leading position; and today our ears have become dulled by the reiteration that God is a God of law. The same tests of observation and comparison are being applied to the phenomena of the Christian life, and laws are being deduced therefrom. Here, too, the motto has become: "Man, know thyself!" and within the sacredness of his own soul man delves, seeking the laws of God.

So often the endowment of reason has been extolled that we are apt to idolize this gift of God and forget the God who gave. Idolatry, in truth, as has been said, is making the means the end,—losing sight of the purpose and holding only the tools; being satisfied with the letter and forgetting the spirit. Reason should be man's servant, not his lord.

It is here, it would seem, that there is danger. All the subtlety of Greece, all the philosophy of India only created burning hunger. Reason has had its day in religion and has failed to satisfy. Though in the physical realm there is but reason to guide us to the truth, any religion built only upon man's reason alone will rise no higher than man's head.

But in the Christian faith man is not left with reason alone: God has made it possible for the hearts of men to know Him. Before the crude fishermen the wisdom and power of the world could not stand. Paul, the tent-maker, went in humbleness to the wise as well as to the simple, telling of Jesus the Christ. The Maid of Orleans could conquer and lead hosts; Luther could answer the Emperor Charles; and all this through the strength of the God whom they had known.

For us also it is possible to look to the God of the universe and see a Friend. He, who so loved us that He sent his own Son, will enter and be "closer than breathing." From this rock of truth we will see beyond mere reason; we will conquer doubt; and we will come into true and dynamic communion with the Savior of men.

"WORK IS" OR "WORK AND."

William Norris Burr.

I stood by looking on while he hung a door. He was little more than a boy—that young carpenter friend of mine—but he was an expert workman.

"Some men have the gift of wit, and some the poet's gift. You seem to have been just as surely endowed with the gift for hanging doors," I remarked.

"I am not up on either wit or poetry," he replied, with a smile, "but I do pride myself on being able to do a pretty good job at door hanging."

"By the way, Paul," I said, as I was leaving him a little later, "come around to the prayer-meeting tonight, can't you? I find our Wednesday night meetings very helpful. We all of us have a character job on our hands, you know, as well as the job by which we earn our bread and butter."

The smile left his face. My invitation seemed to stir within him a smouldering irritation.

"Oh, I don't know. I'm pretty tired when night comes," was his spoken response.

"Well, come if you can. We will be glad to see you," I said, without pressing the matter further.

He did not come to the meeting that night; but the next Sunday afternoon he came to see me at my home. He was a finely-built, clean-faced young fellow, and as I saw him coming up the walk there flashed to my mind a thought of the rich young ruler, and these words of the Scripture record concerning him: "And Jesus looking upon him loved him, and said unto him, One thing thou lackest."

After the greetings he said: "I have been thinking that I cut you off a litle short the other day when you invited me to attend the prayer-meeting, and I came around to tell you frankly just why I don't go. I felt a little mean after you had left to think that I had pleaded weariness after the day's work, when I knew well enough that it is not weariness at all that keeps me from prayer-meeting. My real reason for not going is just that I don't see anything in it that is worth while. If I did I'd go. To be perfectly plain, I can't see what good it would do me to go there and listen to a few religious people talking the same talk and praying the same prayers week after week. It is too much like trying to live on warmed-over hash. It gets pretty stale after about the second warming-over; and to have to keep at it for a steady diet is too much for me."

"What do you really know of the prayer-meetings we are having now, Paul. How many have you attended during the past two years?" I asked; and I tried to put the inquiry in kindly tones that I might not give offense.

"I have not attended one, sir, in that time," he replied. frankly. "And, really, what's the use? I believe that 'to labor is to pray.' There is more worship in good, honest work than there is in saying over a lot of dead, formal prayers."

A long, and very tender conversation followed. And to-

day as Paul Markham builds houses he is also building character after the divine pattern. He has learned that "to labor and to pray" makes finer men than does his former life-motto, "to labor is to pray."

That motto, which is an old Latin proverb, is an easy deceiver. It carries so much of truth that it easily blinds men to its falseness. Because it is possible to make one's work a worship, many are yieding to the false belief that no other worship is necessary.

Henry Drummond once wrote: "A religion of effortless adoration may be a religion for an angel, but never for a man. Not in the contemplative, but in the active, lies hope; not in rapture, but in reality, lies true life; not in the realm of ideals, but among tangible things is man's sanctification wrought." But the same pen also wrote: "A breath of prayer in the morning, and the morning life is sure. A breath of prayer in the evening, and the evening blessing comes. So our life is redeemed from destruction."

The man who confines his worship to his "good, honest work," is likely to be worshipping his work very soon with no thought of worshiping God. It is true that it is work that keeps faith sweet and strong. It is no less true that the upward look in prayer clears the vision that guides the hand to finer, worthier work.

"O God who workest hitherto,
Working in all we see,
Fain would we be, and bear, and do,
As best it pleaseth Thee.

"Our skill of hand and strength of limb
Are not our own, but thine;
We link them to the work of Him
Who made all life divine.

"Our Brother-Friend, thy Holy Son,
Shared all our lot and strife;
And nobly will our work be done
If molded by His life."

"OUR GOD IS MARCHING ON."

Allen Sutherland.

The people of our nation scarcely realize the vast strides which the temperance cause has been making in recent years under the able leadership of the Anti-Saloon League of America. So sucecssful has this leadership been, that national constitutional prohibition by 1920 is now almost a certainty. To this end many prayers are being offered and many forces of righteousness are being directed.

Prior to September 1st, 1914, the prohibition states were Maine, Kansas, Georgia, Mississippi, North Carolina, Oklahoma, Tennessee, North Dakota and West Virginia; and since that time prohibition sentiment has been rapidly developed and widely promulgated, as the following interesting facts will show: Between September 1st, 1914, and January 1st, 1915, five states adopted state-wide constitutional prohibition, to become effective as follows: Arizona, January 1st, 1915; Virginia, November 1st, 1916; and Colorado, Oregon and Washington, January 1st, 1916. The prohibition states have more than doubled in six months. Since January 1st 1915, Alabama, Arkansas, Iowa and Idaho have passed prohibition laws. Montana and South Carolina have voted through their legislature to submit to the people the question of prohibition: Utah will vote on constitutional prohibition, and South Dakota is also to vote on the same question. The New Jersey Senate voted to give municipalities the right to vote on the liquor question, but the bill was lost in the house. An anti-saloon measure is being vigorously pressed in Pennsylvania, and should this fight, which is being so ably led by the chief executive of the state, Governor Brumbaugh, be successful, it will be a crowning triumph for the splendid forces that are struggling so heroically for righteousness and clean living.

It is confidently expected that the great Anti-Saloon League Convention to be held in Atlantic City, New Jersey, July 6th-9th, will give a mighty impulse to the advancement of nation-wide prohibition. The most cheering reports are being received from prominent leaders, speakers, and others who are interested, which indicate that this Convention will exercise a powerful influence in moulding popular opinion and in creating a far reaching sentiment against the saloon.

Far and wide people are being roused to the fact that the local option question embraces a great fundamental and highly valued privilege—the right of local self-government, under which those living in a political unit may determine such problems for themselves. The battle now being so vigorously fought is to defend human rights against vested whiskey interests and entrenched wrong; to emancipate our land from the curse of strong drink; and to overthrow men in power who would sell themselves, their party and their dearest interests, to the liquor cause. The campaign is rapidly developing into an aggressive one; it is no longer satisfied to be eternally on the defensive. More and more men are alligning themselves on one side or the other—for or against the rum traffic. It is dawning upon our people as never before, that intemperance is responsible for not less than 50 per cent of our insane, 60 per cent of our paupers, and 70 per cent of our criminals; that the annual drink bill of the United States would build six Panama canals, which cost $375,000,000, and would enable the government to construct fifteen battleships with what remained. More than 95 per cent more accidents occur to workingmen who indulge in drink than to those who do not; and yet our government legalizes saloons to tempt men from sobriety, and from paths of physical and spiritual safety, ultimately to fill untimely and dishonored graves.

A significant fact is that the Temperance Society of the Methodist Episcopal Church recently addressed inquiries to the 2,160 daily newspapers of the United States, concerning their attitude on liquor advertising. Replies were received from 679, and from them it was learned that of this number, 520, over three-quarters, refuse liquor advertisements of all kinds. These papers make powerful allies against the saloon interests, and this report is a fine showing in favor of the temperance cause. It is another heartening indication of the ultimate overthrow of the saloon.

Men are at last learning that it is criminally foolish to license a traffic that breeds idiots, paupers and criminals to be supported by industrious people; a traffic which greatly increases taxes by creating the necessity for jails, almshouses, reformatories, orphanages and police and criminal courts, and which is always and everywhere known to be the enemy of everything sacred to God and man. It scarcely seems possible that our country should debar

criminal classes from landing on our shores as being "undesirable citizens," and yet license 25,100 saloonkeepers to manufacture similar products out of the very flower of our young manhood and womanhood.

We rejoice in the hope and belief that such a condition cannot much longer exist among an enlightened people. "God's in his heaven; all's well with the world!"

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him! be jubilant my feet!
Our God is marching on!"

THE POWER OF FAITH IN THE DIVINENESS OF HUMAN LIFE.

A little poem, that was written in connection with the "Big Brother Movement," illustrates the redemptive power of faith in the divineness of human life:

"What have I said to make you sad,
Big Brother?
What do you care for a kid that's bad,
Big Brother?"

"The city is full of temptation still,
Of the things that hurt and the things that kill;
If I don't care for my boy, who will,
Little Brother?"

"Will you take me back as you said you would,
Big Brother?
Will you stick to me till I do make good,
Big Brother?"

"There's never a thing you say or do,
To shake the faith I have in you;
We started as pals—we're pals straight through,
Little Brother."

"What do you hope I'm going to be,
Big Brother?
What do you see in a kid like me,
Big Brother?"

"I see the child that the feet, rough shod,
Of the streets have trampled and torn and trod;
I see the very image of God,
Little Brother."

MINISTERS FOR AN IMPORTANT SERVICE.

During the next three years the Secretary of the Navy will appoint twenty-eight or thirty new chaplains in the U. S. Navy. Congress has provided for an increase from 24 to 52 naval chaplains, and Secretary Daniels is giving his personal attention to the selection of men for this important service. He hopes to appoint fifteen or more of the additional number before July, 1916. Ministers not exceeding thirty or thirty-two years of age of good character, education and health, with some experience in preaching and pastoral work, are invited to make application. To be chaplain of a battleship or cruiser and care for the spiritual needs of from 800 to 1,000 men is to have opportunity for a great service. Circulars giving information will be furnished. Denominational approval will be required as a prerequisite to appointment. Ministers of all denominations are eligible. The Associate Secretary of the Federal Council of the Churches of Christ in America, 1114 Woodward Building, Washington, D. C., will be glad to receive and answer inquiries.

Among the Churches.

CALIFORNIA.

Loomis.—On communion Sunday, April 4th, five young people united with the church on confession of faith. The morning congregations are increasing and we hope soon to have a larger evening audience.

Hayward.—Easter was a great day. Nine united with the church, eight on confession. We also had a very delightful and helpful "Efficiency" meeting two weeks ago, with fine addresses by Mr. F. I. Lorbeer of the Seminary, who is in charge at Sunol, and Rev. C. L. Hyde, the new pastor at Niles. Rev. B. Dent Naylor has been our pastor nearly 13 years.

Claremont.—Rev. Philip A. Bird, the associate pastor of the church, has presented his resignation with the end in view of accepting a call to a church in Daubs Ferry, N. Y. After graduating from Pomona College Mr. Bird finished the full course at Union Theological Seminary. His ministry in Claremont has been singularly happy and useful ,and his resignation will be accepted with deep regret.

San Bernardino.—The church at San Bernardino is responding to the leadership of Rev. Henry B. Mowbray, who came to the city in November last. Mr. Mowbray has enjoyed the advantage of association in the ministry of Chas. R. Brown and Dr. Dan Bradley. His enthusiasm and organizing ability are sure to win out with the young people and at this crisis in the San Bernardino parish. For this church has disposed of its present property and will at once enter upon the project of securing a new church edifice.

Oroville.—A mistake was made in the last issue of The Pacific in reporting the reception tendered Rev. and Mrs. R. W. Rogers by the local Congregational church on the evening of the 17th anniversary of their wedding, as taking place at Grass Valley; instead of at Oroville, where it was held. On Easter the largest attendance of adults, including most of the leading business and professional men of the city, characterized the service; the church, including the large gallery, being packed. The helpful and suggestive subject of the special Easter sermon delivered by Mr. Rogers was: "The Three Classes of Listeners to Paul's Easter Sermon on Mars' Hill—The Skeptic, the Rationalist and the Believer."

Rialto, Rev. George F. Mathes, minister. This church has just held a very profitable and helpful series of Lenten meetings for two weeks, closing with Easter. There were different speakers each evening. Certain nights were designated as "Y. M. C. A." and "C. E." meetings, at which time speakers representing these organizations were heard.

Easter Sunday 12 new members were added to the church, nine on confession of faith. Reports rendered at the annual meeting held recently showed that the church in all departments was in splendid condition. The church is making a steady and sure growth. During the present pastorate the increase in church membership has been sixty-three per cent.

Suisun.—Easter Sunday at Suisun was a glad day with the children, young people and older ones, all. The old church was beautifully decorated with lilies set in green, beautiful Easter music was rendered by morning and evening choirs. An excellent congregation at the morning service and a packed house in the evening thoroughly enjoyed the delightful services of the day. In the morning the pastor preached an Easter sermon, baptized two children and, assisted by the Rev. Bridelle C. H. Washburn, administered the communion. In the evening the Sunday School rendered a beautiful Easter program. The offerings of the day, by the Sunday School, church and congregation, and young people's society, were devoted to missions, and a generous sum was contributed. There was sunshine in the heavens, and there was sunshine in the souls of the people on Easter Day.

Los Angeles, First.—At the twilight communion service on Easter Sunday the Armenian, Chinese and Japanese branch churches, and Union Deaf Mute church were present by invitation. Sixty-five were admitted into the church. Three were from the Armenian and ten from the Japanese branch church. During the Lenten season Dr. Day conducted a pastor's class every Sunday afternoon from the Intermediate Department of the Bible school, the subject being "What is it to be a Christian?" Dr. Turk conducted one for adults every Sunday morning, the subject being "Christ and His Cross." During Holy Week there were four evening services. The Good Friday service was in the main auditorium. Dr. Day's Easter sermon was from the words "He is Risen." The overflow service in the parish auditorium was also crowded. Dr. Turk preached on "An imperative Immortality." The choir repeated the entire Easter Music.

Redwood City.—Easter Sunday was a glad day in Redwood. The church had been profusely and artistically decorated, the color scheme being white and green. The music was of a high order, rendered by two choirs, the young people having charge of the morning service, and in the evening a choir of 17 trained voices made the house ring with "Hallelujah—He is Risen." Nine were received into membership, seven on confession, five coming from the Sunday school. Large audiences filled the church at both services and the pastor's remarks were in keeping with the thought of the day. All loose collection was given to the Ladies' Aid Society toward the payment for the beautiful new carpet which has recently been laid in the parlor of the church. In the afternoon, the members of the evening choir, accompanied by pastor and friends, went by automobile to Woodside and rendered valuable assistance to Rev. B. F. Sargent in the service there, thus sharing our Easter joy with the little church on the hill.

Riverside.—During Holy Week just past this congregation has had a wonderful spiritual uplift, when Dr. R. R. Meredith of Pasadena spoke each night, tracing the great events in Jesus' life during the closing days and nights of his life, his whole theme being Climbing Calvary in the Master's Track. These addresses were listened to by large audiences, not only by our own members, but the vicinity at large. Every night was a masterpiece address, especially the climax on the Crucifixion, which was on Friday before Easter. Easter Sunday ten on confession of faith and ten by letter were received into the church.—The annual meeting of the Church was held last Wednesday evening, preceded by a supper, after which reports from all departments were received, which showed a very good growth. Total membership 586, an increase of the year of 52, 20 on confession of faith and 32 by letter. Much credit is due our efficient treasurer, Mr. Howard, for the financial standing of the past year. Total receipts $4343.88, the year ending with a cash balance of $304.43; amount received for church building fund being $13,374.30. Election of officers resulted in a very few changes. Mr. E. W. Ekins, clerk, who has acted faithfully and earnestly for a number of years, has been succeeded by Mr. W. L. Gilliland. A change of the annual meeting was made from fiscal to calendar year.

THREE MONTHS IN LONG BEACH CHURCH.

The three months passed since Dedication Day, Dec. 27, constitute an eventful period in Long Beach church history. They mark the transition from narrow cramped quarters and impeded organization to a larger and more abundant life. It was almost like removal from a log cabin to a palace.

Easter morning found the church assembled at 8 o'clock for its customary Sunrise Communion service.

There were 19 additons to the membership 10 being by confession 2 by renewal of covenant and 7 by letter.

The thought presented by the pastor was the "rolling away of the stone" on that first Easter morning as typical of the rolling away of the hindrances to the closest intimacy with Jesus Christ.

Following this service at eleven o'clock a crowded house awaited the pastor's message. The subject was Immortality and the sermon was a fitting climax to the two months' series of discourses upon the Social Teachings of Jesus. Strong, earnest, tenderly persuasive for the claims of Jesus to supremacy in the minds and hearts of men, one can but be conscious that the speaker's words come from the depths of personal experience, with longings that all others may possess this knowledge.

Manifestly, with the sudden enlargement of facilities for church work it was of prime importance that a number of changes should be made. Foremost among these was the reorganization by division of the Christian Endeavor Society into three bodies—this being effected directly after the enthusiastic County Christian Endeavor Convention held at Pasadena, and both Juniors and Intermediates seem specially jubilant with their start and prospects. In the language of the market, Christian Endeavor stock has had a sharp rise and is going higher.

There was also urgent need that the men of the church should be organized into a body for monthly gatherings. Hence the Washington Gladden Club, starting with an attendance of 50, has met this want and now assembles before the blazing fire in the dining room for social life, hearty songs, addresses, discussions of vital problems and work. One of the club committees has made possible the publication of "The Pilgrim," a four page sheet, 8 x 11, for church notices, news and condensed sermon notes. A dozen ads negotiated this boon. Another committee has

aided in legislative action to secure the passage of the Rominger bill for Constitutional Amendment 15. This Amendment permits social activities in churches without the present liability to taxation.

An essential want existed for the general deepening of interest in mission work. This has been met by the formation of a Kingdom Extension society for the systematic study of mission fields and co-operation with world-wide efforts. This feature is in addition to the supervision long exercised by the Missionary Superintendent.

A special impetus has been given to the Sunday School, its increase in three months is 130, with a present average attendance of 325.

An interesting and highly promising organization of boys of high school age is found in the Future Citizen Club. It is an outgrowth of a large Sunday School class conducted by an inspiring teacher, and meets monthly for social and intellectual advantage. At present the subject under investigation is colleges and universities, illustrated by an address from a graduate of the institution under discussion. This club has a fine room fitted up for its use in the tower of the church.

The Fortnightly Club of young ladies maintain their festivities of supper, song and talks, before the huge open fireplace.

No light satisfaction was realized by the Board of Deacons when taking possession of their own room, close by the auditorium. The quick consultations often requisite and a brief devotional service on Sunday mornings were thus provided for.

Indispensable, too, is the work of the Church Secretary throughout the week. Her office adjoins the pastor's study, is provided with phones, typewriter, mimeograph, card indexes of the members of the church and congregation and committees, so that correspondence and personal touch may be cared for without delay.

The dominant tone through these bountiful three months is one of supreme thankfulness for the new church home and for its abounding ministries. Not less also, it is believed, is the recognition that "Opportunities are commands" evidenced by the large and attentive audiences, a spirit of increasing cordiality, the deepened spiritual feeling of the church, and the hearty response to the pastor's appeals for co-operative work.

The human dynamo in this modern power house is the acting superintendent of the Sunday School, who also shares the rich fruitage of his biblical studies with a Bible Review class of 80 young people, preaches on Sunday morning and lectures that evening, conducts neighborhood meetings in the week, gives monthly Current Events talks before the Y. W. C. A. and carries on the increasing miscelloneous pastoral labors. This embodiment of energy, brotherly helpfulness and spiritual power bears the revered name of Henry Kendall Booth.

POMONA.

On Friday evening, April 11, a vocational rally was held at Pilgrim House, under the lead of Prof. L. W. Bartlett, at the head of the vocational work of the Pomona High School, and an active worker in Pilgrim Church as Superintendent of the Intermediate Christian Endeavor Society. The banquet was spread by the Woman's Working Chapter of Pilgrim Church. The chief address of the evening was given by Prof. J. H. Francis, Superintendent of the Los Angeles city schools. Other speakers were W. A. Vandegrift, Mayor of Pomona; J. F. Evans, president of the school board; H. P. Reynolds, principal of the High School; Glenn Walker, president of the High School student body; and G. Vernon Bennett, superintendent of Pomona city schools. The purpose of the gathering was to create interest in an effort to broaden the vocational work of the Pomona High School. About two hundred men and boys were present.

The Mission Study class of the Woman's Missionary Union of Pilgrim church has just finished the work on "The Social Aspects of Foreign Missions," under the lead of Miss Sarah Jacobus, city librarian. At the April meeting of the Missionary Union this book was reviewed by eight ladies from the Mission Study Class.

SANTA ROSA.

At the annual meeting April 7th Santa Rosa gave a unanimous call by ballot to Rev. Charles S. Price of Valdez, Alaska, and he has accepted the call and will enter at once upon the pastorate. Mr. Price's services in Alaska, during the eighteen months of his stay, were of the highest order, as attested by Secretary Burton of the National Home Missionary Society, Superintendent Scudder of Washington and tthe church and citizens of Valdez; but the rigors of the Alaska climate made it necessary for Mrs. Price to leave the territory. Santa Rosa regretted not a little the resignation of Rev. Charles F. Clarke, to become pastor of the Fruitvale Ave. Church, of Oakland, but we believe we have found in Mr. Price a worthy successor, a leader and pastor, tactful, evangelistic, missionary, progressive, genial and genuine.

Written reports from officers and organizations of the church at the annual meeting showed excellent work the past year, and gave encouragement for the future. All bills were paid; repairs were made on the meeting-house involving a considerable outlay, and a small balance was left in the treasury.

Santa Rosa is grateful for the visit of the excellent team of the committee in the Efficiency Campaign, "Revs. Dr. Brooks, Mr. Ainsworth and Dean, all of whom gave excellent counsel at the afternoon session, and stirring addresses in the evening, the main address by Dr. Brooks being exceedingly strong and helpful.

Of late the Santa Rosa Pastor has preached for the Todd church Sunday evening; but, as they have now a resident pastor in the person of Rev. Chas. W. Preston, Santa Rosa will now have both morning and evening service.

NOTES AND PERSONALS.

Next Sunday morning the Rev. Dr. Huget, pastor of the First Congregational Church of Detroit, will speak in the First Church of Oakland.

Next Monday at the meeting of the Congregational Ministers of San Francisco and vicinity there will be reports from "The Retreat," held by the Southern California Ministers at Avalon. Those in attendance from this part of the State were Revs. Miles Fisher, J. K. Browne, G. W. Hinman and R. C. Brooks.

The Rev. G. D. Yoakum has resigned as pastor of Park Church, Berkeley, and will go soon to Kansas City, where

he is to supply a church for a time, looking toward a permanent pastorate. Mr. Yoakum has labored in a most commendable way in Berkeley. Under his leadership Park Church has built an edifice which has equipped it far better for its work than it ever before was equipped, and foundations have been laid for good, permanent service in that part of the city. Mr. Yoakum has interested himself in the fellowship work of the churches, and will be widely missed when he goes East. The desire to be near to his parents, who reside in Kansas City, was one of the things leading to this change.

Darius Cobb's wonderful paintings, "The Master" and "The Prince of Peace," are to be exhibited in a few churches on the Pacific Coast during the next few weeks. On April 25th, in the First Congregational Church of Los Angeles, and for the following two weeks in other churches in Southern California. Two Sundays in May, the 9th and the 16th, and intervening days—and perhaps a few following days—will be given to Northern California. Here is something well worth having. Communicate with the secretary of the First Congregational Church of Oakland; a few engagements can yet be made.

JUNE MISSIONARY MEETING TO BE OMITTED.

The June meeting of the Northern Branch and the Home Missionary Union will be omitted so that the constituency of our State may have the opportunity to attend the Woman's Congress of Missions, which meets June 6th to 13th. Also, to be present at the sessions of several Missionary gatherings due in San Francisco during the month of June.

Full particulars of all these meetings will be given in the religious and secular press, and it is hoped that these unusual opportunities will be improved by the members of our Boards.

WASHINGTON.

A Grand Easter Rally at Machias.

Easter Sunday will long be remembered as a "red letter day" in the annals of the First Congregational church of Machias. After two weeks of special services conducted by our pastor, Rev. D. E. Wilson (recently Supt. of Extension Work, of Eastern Washington) we received into the church six by profession, 11 by letter and fixe baptisms, increasing our membership from six to 23, Supt. Scudder of Seattle assisting in the reception.

We, being a missionary field, also share our pastor with the following sister churches, viz.: Maltby, Grace, McMurray, Montborne and Hartford, the latter place receiving six members on same date by profession of faith.

Under the leadership of Bro. Wilson, and his predecessor, Rev. D. Reid, our church has made great advancement, both spiritually and otherwise, such as painting and repairing exterior of church and parsonage buildings, clearing grounds of stumps, refencing church property, and paying a long overdue mortgage on parsonage, meeting all our financial obligations, raising, in round figures, $1200.00 in two years.

The above circuit is a very difficult field, owing to the large area which it covers, and Bro. Wilson deserves great credit in the work which he has accomplished, in building up a good working foundation of membership in this particular unit, by admission of new adherents, and the enrollment of members of other denominations who, and justly so, have seen their way clear to place their letters with us, and assist in building up the church.

We, as a church, since organization, have had more or less drawbacks and often on the verge of dissolution, but by thorough reorganization and systematically working together—it has been a pull, and pull together—results, as above mentioned, with greater success to follow.

To our sister churches, who are weak and discouraged, we might offer a few suggestions; it may possibly assist them. Firstly, thorough organization; secondly, take the public into your confidence, show them what it costs to run your church financially, and how their monies are expended; thirdly, induce the professing Christian to come with you and be a live one (he or she cannot accomplish much by letting their light shine under a half-bushel). "In unity there is strength." Summary—"Organization," "Sound business methods," and "Get Together. Results—"Success."

In conclusion, let our password be Peace and Harmony, our watchword, Unity and Aggressiveness, and assuredly great results for the Master will be accomplished; it is impossible to fail. J. A. McDONALD.

EASTERN WASHINGTON AND NORTHERN IDAHO ASSOCIATION.

The thirty-third meeting of this Association was held at First church, Walla Walla, April 6th and 7th. The general theme was, "The Church of Today." There was a good representation of the churches, especially the ministers in and around Spokane. All deemed it a pleasure and privilege to meet in the beautiful city of Walla Walla, so near the spot where the first missionary work was done by our denomination on the Pacific coast, the seat of Whitman college, and with the first church organized by our denomination in the State of Washington. The delegates visited Whitman College and attended the chapel exercise on Wednesday morning. President Penrose greeted the members of the association in cordial and warm terms, and expressed concisely the spirit and purpose of the college. Great changes have taken place and gratifying progress made in the institution since the writer visited it first twenty-eight years ago. The buildngs have increased from two to twelve, and the development in other ways has been proportionate. There was a fine body of students at the chapel listening to a very choice address by Rev. C. H. Veazie, of Corbin Park church, Spokane. Everything around Whitman College looks encouraging and hopeful. Dr. Penrose, after over a score of years of service as president, is at the zenith of his strength and influence.

The moderator of the association is one of the most enthusiastic laymen in Spokane, Mr. C. C. McEachran, who conducted the services in a devout and business-like manner.

The subjects treated were: The Needs of the Rural Churches, by Rev. A. J. Baldwin; The Need of Longer Pastorates, by A. A. Doyle and Mr. F. W. Isham; The Things Most Needed in Missionary Work," by Superintendent J. R. Knodell; Sunday School Evangelism, by S. S. Superintendent J. H. Mathews; The Church and the State Schools, by Rev. C. T. Harrison and Rev. F. O. Wyatt; How to Promote Church Unity, by Rev. J. H. Bainton, and The Church and the Spirit of the Age, by Rev. T. H. Harper. The association sermon was preached by Rev. Clark S. Thomas, of Pilgrim church, Spokane. Reports were pre-

sented from three educational institutions. The addresses were of a high order, and the reports from the churches unusually encouraging. Among the additions reported were Westminster, Spokane, 80; Plymouth, 35; Corbin Park, 35; Cheney, 35; Hillyard, 25; Lincoln Heights, 20; Lewiston, 30; Deek Park, 32; Deary, 9; Walla Walla, 39.

Resolutions were adopted expressing appreciation of the services of the new superintendent, Rev. J. R. Knodell, and also of the services of Rev. W. S. Prichard, who has been registrar for six years, and is now turning it over to Mr. F. W. Isham of Spokane. Rev. J. N. Pendleton acted as scribe of the association, and Rev. W. C. Veazie was made moderator for the current year. The pastor of the first church of Walla Walla was not able to be present, having been called to Boston by the serious illness of his mother. A message of sympathy and good will was sent him by the registrar. J. EDWARDS.

Spokane, Wash., April 9th.

OREGON.

First Federated Church of Oregon City and Vicinity.

The churches of Oregon City, Parkplace and Clackamas have been united in a federation plan inaugurated by Rev. G. N. Edwards, pastor at Oregon City, and Rev. H. N. Smith, formerly superintendent in Oregon for the C. S. S. and P. S. Mr. Smith organized a Sunday school at Jennings Lodge which was included in the federation. On April 4th, just one year from the organization of the Sunday school, the Jennings Lodge congregation closed its charter membership list of church members with 38. Of these, all have been transferred from Oregon City. Rev. Mr. Edwards, assisted by his officers and members, organized the church which is hereafter known as the Grace Congregational. This makes the fourth unit in the federation system.

Adjacent points will soon be included. The federated church called Rev. Mr. Smith in March to be associate minister. He will have special care and ministry in the suburban churches. Trained laymen will also be utilized in the extension of the church work.

The Home.

THE HEALTH OF THE SOUL.

I wonder sometimes if I am undertaking too great a task when I try to call your attention to the invisible forces that rule our lives.

Life is full to-day of materialism and commercialism, and because I know these things are mere by-products, I want to talk to you of the Life indeed—and Life is of the Soul.

An old German philosopher and doctor says: "There is an almighty power, the power of faith, and it still works wonders. Where this power lives and acts, mountains may still be moved. Believe of your brother that he is good, and he will bo so; trust the vacillating, and he will rise to your faith; expect capacities from your pupil, and behold he will develop them; believe that he can not learn, and he never will. Declare yourself well and cheerful, and you will become so. The whole of Nature is the echo of the Soul, and the first and highest law is that the Real is built out of the Ideal, and that gradually indeed, piece by piece, the world is forming itself according to the thought of the people in it."

These words, coming at a moment of great darkness, may actually make the sun shine out. Sometimes I think that it is all the philosophy there is in the world. Almost every great philosopher has said it in some form or other. It was the chief maxim of that great Roman emperor, Marcus Aurelius, of whom I talked to you last month. "All is opinion," he said over and over again. He meant that whatever the event, events are fluid as water; and they take the shape of the soul into which they flow.

Therefore what I want you take to heart and believe is that thought creates life. Life is the great big open chance in front of you, and what you think hour by hour, day by day, is creating the form of the years ahead. What you think will happen does actually influence what happens. Mind, I do not mean to say that what you wish for timidly and doubtingly you will always get. But what you will, what you strive for, what you aim at will certainly lead toward the goal as surely as a rifle fired at a target will shoot in that direction and not the opposite one.

Our great danger is of drifting along with no special port in view. But say to yourself continually, I am making toward such and such a goal"—that of a good homemaker, of a fine mother, of a Christian character, of an intelligent and wise human being—and though you may not reach your ideal you will steadily be approaching it.

Maeterlinck, one of the greatest of our living philosophers, once received a letter from an American woman in which she told him: "You have given me courage and help for the future, but what about the past? That is done, and dead and irretrievable, I can never rectify the past."

Maeterlinck did not answer the letter, but his next book shows how the past is transformed as we look at it. It contained a wonderful essay on the past, in which he shows how the past is transformed as we look at it. It makes an infinite difference whether you look at your past as a picture, or as the mistakes by which you have learned to understand life. What! I stumbled and fell at that point? Is that a thing to grieve over? Not all! But point out the stumbling block to the great army of your fellow mortals, and say, "Beware this step!" and save them your pain.

Now to go back to that old philosopher of whom I spoke to you; he was not only a philosopher, but a practising physician, and he says again: "Great people do not gain their results because they are readily understood, but because all about their bodies shines an invisible atmosphere which draws the sympathies of others to it." That atmosphere which surrounds you is made up of your thoughts, feelings, imaginations, and those who come near you breathe it in and assimilate it and partake of it, even without knowing it. You can not make this truth too vitally your own. A poet puts it:

As what he sees is,
So have his thoughts been.

But because this is not the bravest and most hopeful form of it I want to state it otherwise to you. Let us say that what I am thinking this moment is an invitation to the future event. Who thinks of peace and believe it possible will attain it; who loves will receive love; who is bored will be a bore just as surely as he who yawns sets every one about him yawning; and who generously and nobly enjoys life will spread happiness and enjoyment. If we right one wrong way of thinking, and realize that our worth and our joy in the world depend entirely upon what we can do for it, and not upon what it can do for us, we seem to have the whole of happiness within our grasp. Be glad, be hopeful, trust life, and you are actually creating the joy, the hope, the events of life. Is not this enough to lighten any burden?

One of the greatest mistakes we all make is to forget

that we are creators. We get into the habit of thinking of ourselves as creations. Now, a table or a chair is a creation. My paper and the pen with which I write to you are creations. Some one made them of the materials at hand; but the Great Unknown breathed into each human soul the breath of life and thereby turned each one of us into a creator and thrust upon us the responsibility of making life.

Think about this. Are there not people who come into your room from whom you shrink, because you feel that they are making life less noble, less happy, less valuable to you?

Undaunted courage, joy, faith—these are health.

Fright, sorrow, despair—these aredis ease, and you are left to choose between them. Which will you create for yourself and for the world about you?

It is a very good world we live in if we look at it right. But it depends upon us whether we look at the falling leaves of Autumn and say: "The world is dying; how sad!" or whether we look at them to say, "The earth is drawing about itself its rich, warm covering for the Winter's sleep; how fair and fresh and new it will be when it wakes in the Springtime.

Upon you it depends to see beauty or ugliness, virtue or sin, power or futility. As you see, so you will create.

The mesage of the Quiet Hour is: Do not think of yourself as shut in by circumstances, but think of yourself as a world creator, knowing that what the moment contains depends upon what you put into it.

High resolve, the will to make life worthy by your thought about it—that is the chief lesson the Quiet Hour can offer. Never wait for life to come to you, but create the atmosphere around you. Believe in joy until it comes, for she is only half alive who allows life to make her instead of making life.—Louise Collier Willcox.

For The Children.

IF I WERE YOU.

If I a little girl could be,
  Well—just like you,
With lips as rosy, cheeks as fair,
Such eyes of blue, and shining hair,
  What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
  You soon would see
That everyone would turn to say,
"'Tis good to meet that child to-day."
Yes, yes, my bird, that's what I'd do,
If I were you.

Or, if I chanced to be a boy,
  Like some I know,
With crisp curls sparkling in the sun,
And eyes all beaming bright with fun—
  Ah, if I could be so,
I'd strive and strive with all my might
To be so true, so brave, polite,
That in me each one might behold
A hero, as in days of old,
'Twould be a joy
To hear one, looking at me, say,
"My cheer and comfort all the day."
Yes, if I were a boy, I know
I would be so.

—Sydney Dare.

HOW THE YOUNGEST KNIGHT WON HIS SWORD.

There was great excitement throughout the great court in front of the king's castle. The tanta-raa, tanta-raa, tanta-raa of the herald's trumpet echoed through the hills, and the knights came hurrying up from all directions. They had worked and waited for this hour for a whole year and now it had come! On a nail near the king's throne hung the prize sword, and the diamond in the hilt was so bright that it rivaled the sun.

What a strange-looking band of knights they were! Some carried several swords strung to their horses and armor; some carried flags that were torn and ragged; some had lost an arm and some a leg. But all hurried eagerly forward at the call of their king. This was the day when the sword with the diamond in its hilt was to be put into the hands of the most worthy knight; the one who lived most nobly; the one whose actions were most approved by the king.

First Sir Terrible stepped before his king; he showed the swords he had won.

"Yes," said the king, "but you took these in the night time. The lord of the castle you attacked was ill and troubled; you took the swords in unfair battle. Such swords are no trophies."

And Sir Terrible hung his head and stood aside.

Next came Sir Bold. He held his head high and he showed the wounds he had received.

"Yes," said the king, "but the fight you fought was against the knight who had gone to help the dragon, Intemperance. That was no battle for a knight of mine to fight," and he moved Sir Bold aside.

Next came Sir Merry and he showed the flags he had won.

"Yes," said the king, "but one was the flag that floated from the good ship 'Mercy'; you were cruel when you took that flag," and his eyes were filled with tears as he waved Sir Merry away.

Next came Sir Proud with a cloak flung over his shoulder.

"Yes," said the king, "but you took the cloak from one who needed it. It was the poor man's only treasure," and the king motioned this unworthy knight away.

And so he went through the lists; some had done brave deeds, but they were not done in the noble way the king desired. The deeds of others were not good and brave at all, but only shams.

By and by the king came to the youngest knight of all, Sir Faithful. "And what trophy have you to show?" he asked.

"Nothing, O king, I have nothing to bring," and he hung his head.

"Nothing?" echoed the king.

"No, I did not get out of sight of the castle wall when I heard the herald's call. I knew not that the time was passing so fast."

"Ah, but I understand, my faithful one. To-day the little child whom you watched through the fever is playing in the meadow. To-day the old man whom you rescued in

the highway is happy in his home. To-day the mother to whom you gave your purse is well and caring for her children. And the windows of the little chapel on the hill which you were to polish are as bright as the diamond in the sword's hilt. You went there every week."

"But those things were only my duty, O king!"

"Ah, Sir Faithful, rightly you were named! Only your duty, little one! Did you think I asked for more?" and he placed the sword with the diamond in the hilt into the hands that had won.—Florence Brown in the King's Builders.

SENSIBLE ROOSTERS.

"Papa," said little Harry, excitedly, "Pliny Smith says his bantam rooster can lick my big Plymouth Rock, but he couldn't, could he, papa?"

Papa was too busy, so he only said: "Oh, Harry, you mustn't talk about roosters fighting; it isn't nice for roosters to fight, any more than it is for little boys."

Harry said no more; but he did not forget about the matter as soon as did his father, for, a couple of days after this he met his father at the gate with a proud smile on his face, and said: "Oh, papa, Pliny's rooster didn't lick mine at all!"

Papa looked grave. "I hope you didn't have them fight," he said.

"Well, papa," acknowledged Harry, "Pliny just bragged so much about how his rooster could lick mine that he told him to go on and bring him over, and we would see."

Papa looked stern, but said nothing.

"So I swept off a place in the coalhouse," continued Harry, "and threw some corn on the floor, and then told Pliny to bring on his bantam."

Papa looked stern, but there was a suggestion of a twinkle in his eyes.

"Pliny said," went on Harry, coming close to his father's knee, "that whichever rooster first quit fighting and went to eating corn was to be counted licked. So we threw the roosters into the coal-house, and shut the door, and went and climbed up to the window." Harry stopped with a curious smile on his lips.

"And which of them went to eating?" asked papa.

"Why, we don't know, papa," replied Harry, "cause when we got to the window both of them were eating as fast as they could."

"And they didn't fight at all?" papa went on, while the twinkle in his eyes grew even plainer.

"Naw!" Harry's voice was quite expressive of disgust. "When we opened the door they both came out and walked around together, just as Pliny and I do, and each one tried to see which could crow the louder."

"I do believe those roosters have more sense than you and Pliny have," said papa. And Harry wondered what he meant.

THE FOUR-LEAF CLOVER.

A little maid in a gingham gown
Went hunting the meadows over;
Till the birds were tired, and the sun went down,
She sought for a four-leaf clover!

For four-leaf clovers bring luck, they say;
And patch work "stints" and dishes
Were tiresome duties every day.
She wanted some fairy wishes!

With dishes unwashed and "stint" undone,
She trampled back home in the gloaming;
No four-leaf clover—no, never a one,
Was there to be had for her roaming!

A little maid in a gingham gown,
Had washed all the dinner dishes;
Had finished her "stint" ere the sun went down,
Undreaming of fairy wishes!

When just at her feet as she raced in play
The blossoming meadows over,
She found what the other had sought all day—
She found, yes, a four-leaf clover!

—Mary Clarke Huntington.

Although the world is full of suffering, it is full of the overcoming of it.—Helen Keller.

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